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ABSTRACT

This annual report of Oglala Lakota College (South Dakota) profiles staff members and highlights brief family histories of students and staff. Staff profiles include educational background, duties, and interests. Ancestors of interest include: (1) the college president's great-grandfather, Short Bull, who fought at the battle of the Little Big Horn; (2) Martin Red Bear, who was a member of Crazy Horse's band and toured with a wild west show; (3) Samuel Rock, an Indian scout who found his dead father at the battle of Wounded Knee; (4) Ida White Eyes, a survivor of the "Breakout from Camp Robinson"; (5) Chief Red Cloud, a warrior and diplomat; (6) Sophie Fast Elk, who taught arts and crafts; (7) Long Wolf, who toured with Buffalo Bill Cody and died in England; and (8) a grandfather who toured with Buffalo Bill's Wild West Show. The report also includes a description of the 1995 graduation ceremony; accreditation and grant accomplishments for the 1995 school year; and a financial statement for the year ending September 30, 1995. (SAS)

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1995

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## *Thomas H. ShortBull*, President

Many of the Lakota students and staff at Oglala Lakota College have family histories that are very unique and interesting. Therefore, in this 1995 annual report, we have chosen to highlight some of the many stories of our ancestors that staff and students have shared with us.

I am very proud of my great grandfather Short Bull, a warrior who fought at the Battle of the Little Big Horn, and a medicine man who brought the Ghost Dance religion to the Lakotas. Unfortunately, through many miscalculations by federal and army officials, the Ghost Dance religion resulted in the Wounded Knee Massacre in 1890. After the Massacre, Short Bull was sent to serve a prison term at Ft. Sheridan, near Chicago. Because they wanted to remove the Ghost Dance leaders' influence, the federal government agreed to Buffalo Bill Cody's request that the prisoners be released to tour with Cody in his Wild West Show. Short Bull toured with the show in Europe and the United States over the next two years.

In 1894, my great grandfather was invited by Thomas Edison to appear along with Annie Oakley in a film utilizing the kinetograph, the prototype of a movie camera. In 1893, Buffalo Bill Cody utilized Short Bull as an actor and a consultant in making a film that re-enacted the Wounded Knee Massacre.

During their period from 1890-1920, many in the United States believed that the Indian was the "vanishing American", because disease and assimilation seemed destined to obliterate the American Indian from the landscape of identified North American minorities. As a result, many American and European ethnologists undertook research to preserve information on tribal languages, culture, history, and religious practices. My great grandfather was a source to a number of these ethnologists who recorded his recollections through recorded conversations and his pictographs. There are Short Bull pictographs in museums in the United States, France and Germany. There is an excellent article on Short Bull in the summer edition(1992) of the American Indian Art magazine entitled "Short Bull - Lakota Visionary, Historian and Artist".

Taking pride in our ancestors reflects the committment of Lakota people, and especially of Oglala Lakota College's staff and students, to preserving our Lakota history, culture, traditions, and heritage.

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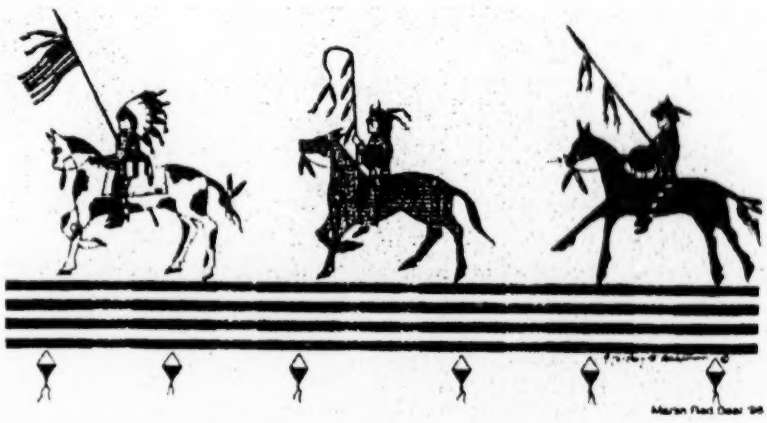
I am Martin Red Bear, Oglala/Sicangu and was born in Rosebud, South Dakota. I attended elementary and high school at Red Cloud Indian School in Pine Ridge, South Dakota. Following high school at Red Cloud, I attended the Rocky Mountain School of Art and then the Institute of American Indian Arts, receiving an associate of fine arts degree. I received my bachelors degree in visual arts from the College of Santa Fe, and my masters degree in art education from the University of New Mexico. I currently teach art and humanities and chair the General Studies Department at Oglala Lakota College.

## *Martin Red Bear*
### General Studies Chair

The accompanying photograph shows my grandfather Martin Red Bear, my grandmother Julia Red Bear, and my father Johnny Red Bear. The photo was taken in Germany around 1926 or 1927 when all three were working at the 101 Ranch Wild West Show. My father Johnny Red Bear was 4 or 5 years old at the time this photo was taken.

My grandfather Martin Red Bear was born in Crawford, Nebraska on December 25, 1870. He was a member of Crazy Horses' band and was about six years old at the time of the Little Big Horn Battle. After the 1890 Wounded Knee Massacre, Martin joined the Army and was in the Seventh Cavalry as a U.S. Scout. In 1896 Martin Red Bear and his family moved to Wolf Creek where he had been allotted land.





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Karen Lone Hill, Lakota Studies Chair, has been employed by Oglala Lakota College since August, 1984. She begin as a full-time Lakota Studies Instructor, and in 1989, became the Lakota Studies Department Chair.

Karen received her BS degree in secondary education with a major in English composition and a minor in Indian studies from Black Hills State University in 1979. She is currently taking courses towards a graduate degree.

In addition to her teaching and administrative duties, she has researched and given numerous Lakota language and history presentations. She resides in Porcupine, SD with her daughter, Kimberly. Karen is the daughter of Lewellyn and Ethel (Weston) Lone Hill.

## *Karen Lone Hill*
### Lakota Studies Chairperson

Samuel Rock, Inyan, great grandfather of Karen Lone Hill was born in the mid-1800s and was Chief of the Wajaje(sometimes spelled Wazhazha) Tiospaye. The Wajaje Tiospaye, one of three tiospayes which settled along Porcupine Creek, was located in the northern part of the present Porcupine District.

Samuels father, Ghost Horse, was among the Lakota massacred in Wounded Knee on December 29, 1890. Rock served as an Indian scout and was on duty when all scouts were summoned to the Pine Ridge Agency where they were detained until the weather cleared. They were then ordered back to Wounded Knee where their duty was to bury the dead. He found his father among them but was not permitted to remove the body for burial elsewhere.

Rock moved onto the Pine Ridge Reservation in the 1880s and lived along the northern Porcupine Creek area as Chief of the Wajaje Tiospaye until his death in the summer of 1934, shortly before the Indian Reorganization Act was adopted by the Oglalas. He was in his nineties at the time of his death.

Bessie Rock, Samuels daughter, married Sidney Lone Hill from which nine children were born: Rebecca, Hobart Sr., Brennan, Charles, Eva, Edna (Lone Hill) Two Dogs, Florence, Helen (Lone Hill) Charging and Lewellyn.

The picture accompanying this story is of my grandfather, Samuel Rock. He was a warrior and a medicine man. At the age of 16 years, he fought at the Battle of the Little Big Horn.

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The primary purpose of our office is to provide service to the students of Oglala Lakota College. We have an office staff of three people. I am the registrar and I have two assistants, Cynthia Iron Cloud and Geraldine Charging Crow.

We generate class lists, mid-terms, finals, and transcript requests. We record drop/adds, grades, incompletes, change of grades, and transfer credits.

Our office is responsible for keeping current student files, academic standings, and any changes affecting student records. We also do the statistics that involve student records and confirm the graduates for graduation.

## *Billi Hornbeck*

**Registrar**

Ida White Eyes was my great grandmother. She was a Northern Cheyenne born around 1868 or 1870. She lived the first ten years of her life hunting and camping along the Powder River. She told many stories of great excitement from this era. Stories of the fight with Custer at the Little Big Horn, and stories of raids and ambushes.

In 1872 they surrendered at Fort Robinson and were then forced to relocate to Oklahoma. In 1878 Dull Knifes Band began their long flight to return north. In northwest Nebraska, in the midst of their flight from Oklahoma to Montana, Dull Knifes Band was again forced to surrender. In January of 1879, once more at Fort Robinson, the entire band was in jail. It was then that a tragic event known as the "Breakout from Camp Robinson" occurred. My grandmother was nine or ten years old when the following event occurred. This is how she told the story to my Uncle.

"I was very hungry and thirsty. I cried alot to myself but did not cry out loud. My aunts were crying out loud, in the old way of wailing. At the same time, everybody was talking and the men were making plans for war and how we would escape. Later, I slept for a little while, but it was very cold and I kept shivering, waking myself up because I was to cold to sleep. Finally, I did and somehow when I woke up again, I was not so cold. When I woke up, everything happened real fast."

She and about nine others went downstream when all the others went upstream. They came to an Oglala camp where they were hidden for about a week, and then were taken to Pine Ridge disquised as Oglalas. My grandmother was at Ft. Robinson with her grandparents who were killed during the breakout, but she returned to her mother in Pine Ridge after the escape.

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Born in Rapid City, Joseph Red Cloud is the eldest male of the 6th generation, direct descendents of Chief Red Cloud.

Joe attended and graduated from Valley Forge Military College in Pennsylvania. He was the first and only American Indian to graduate from Valley Forge Military College.

He is currently working full-time for Indian Health Service and is a full-time student at Oglala Lakota College. He was elected by his peers as President of the Student Senate and is a member of the Board of Trustees for OLC.

Joe plans to attend law school and then return to Pine Ridge where he will continue the works of his grandfather, defending and advising his people.

## *Joseph Red Cloud*

### Student, Student Member (BOT)

Chief Red Cloud, acknowledged as one of the great leaders of the Oglala Lakota, was born in the first quarter of the 1800's. In his younger years, Red Cloud became well known for his many victories against the enemies of his people. Later, Chief Red Cloud became famous for his military leadership against the U.S. Army.

Red Cloud's greatest accomplishment came as a result of what is known today as Red Cloud's War (1866-67). As a result of this war, the U.S. Army abandoned all military forts along the trail. The closing of the Bozeman Trail then forced the U.S. Government to attempt through diplomacy and the Treaty of 1868 what it had not been able to achieve through military force. It is significant that the leaders of both the Lakota people and the U.S. Government did not consider the Treaty of 1868 to be agreed upon until Chief Red Cloud and his followers came to sign it.

Realizing that further military confrontations would serve only to decimate his people, Chief Red Cloud begin the difficult task of becoming a diplomat. He made several journeys to Washington as spokesman for his people. He believed that the only way his people would be able to survive would be for them to learn the ways of the non-Indian. Education for his people became of paramount importance.

Chief Red Cloud returned to his agency here, now known as the Pine Ridge Reservation, to spend the last of his days acting as a mediator, counselor, and advisor to his people.

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# 1995 GRADUATION

The 22nd Graduation Ceremony held by Oglala Lakota College on Piya Wiconi grounds on June 25, 1995 was supported by approximately 700 viewers. Mr. Calvin Jumping Bull sang the Lakota Flag Song followed by a Lakota Prayer by Mr. John Around Him. Mr. Wilbur Between Lodges, Oglala Lakota Tribal President, gave a welcome address to the honored guests and visitors. Mr. Tom Conroy Jr., Chairman of the Board of Trustees, recognized the graduates, families, donors, guests, and staff for their continuous support.

Keynote Speaker, Mr. John EchoHawk gave a commencement address which was well received by the graduates. Ms. Zona "Afraid of Horses" Pipe was the Lakota elder speaker.

A total of twenty-one(21) Baccalaureate of Science in Elementary Education, Human Services and Business Administration, two(2) Baccalaureate of Arts in Sociology and Lakota Studies, eighty-eight(88) Associate of Arts in Nursing, Elementary Education, General Studies, Business Administration, Social Services, Alcohol/Drugs, Lakota Studies, and fourteen(14) Associate of Applied Science in Natural Resources, Business Accounting, Medical & Business Secretarial, Business Computer, Carpentry and Small Business Management degrees were awarded. Also two(2) Lakota Language Certifications and one(1) Special Education Endorsement were given out.

A total of sixty(60) students completed the General Education Diploma (GED) requirements. Mr. Paul Valandra, S.D. State Senator, was the keynote speaker for the GED ceremony.

The commencement exercise ended with a closing prayer from Mr. John Around Him followed by an Honoring Song for the graduates, students, and guests by the "Sons of Oglala's" drum group. The graduates, families, guests and staff led the Grand Entry for the traditional Lakota Wacipi.

I am Karen "Wapilakiye Win" White Butterfly. I am a resident of the Wounded Knee District. I have three sons. I have been involved in keeping our Lakota language and culture alive through the teachings and influences that I've received. I have had the opportunity to experience part of the "old ways" until I was eight years old when Unci Sophie passed on.

Besides my hobby of gardening, I do beadwork, shawl-making, quilt-making, and stay involved in Treaty issues. I have been researching my kinship history to preserve and share with family members.

My goal at Oglala Lakota College is to be a part-time Lakota Studies Instructor in Lakota language, Traditional Arts & Crafts, and Native American Psychology. I am interested in teaching Introduction to Alcoholism as alcoholism is a major problem/obstacle for our people. I am also available to work with those who are involved with the youth in reviving and preserving our culture. Wopila heca.

## *Karen White Butterfly, Director*

### Wounded Knee District College Center

Sophie Fast Elk was born in the year of 1878 to Fast Elk and Comes Above. She had spent most of her lifetime in the Manderson area. She married Luke Big Turnip and in 1937-38, Luke and Sophie worked part-time for Mr. Smith, a teacher at the Manderson Day School. Luke worked as a Lakota language teacher and taught some local young boys to read and write Lakota. He also taught his granddaughter, Frances Ice, at home. Sophie was a teacher in arts & crafts, mostly beading to young girls in the community.

During gardening season, Luke, Sophie and Frances would work their garden to raise potatoes, carrots and other tubers to store for winter. They also raised and dried corn to last through the winter. Other family projects they had were hide tanning, preparing produce and arts & crafts to exhibit at the local fair or races.

Luke Big Turnip was involved in an organization of Treaty Wicasa in the district and reservation. Luke and Sohie shared Lakota oral literature with their grandchildren. Sophie was later known as Unci Luzahan as she hardly wastes time and goes about her business hastily.

Luke "Tokakagapi" Big Turnip died in 1941 and Sophie "Hupahe Luta Win" Big Turnip died in 1960 at the age of 82 years old.

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As an undergraduate student at USD, I received a bachelor of science degree in anthropology with minors in archaeology and Indian Studies. I used oral tradition to write most of my papers in these programs, complementing the topics with archival materials. As a graduate student in educational psychology and counseling at USD, I studied counseling at both the community and agency concerns level.

The work I do for the college is records management. One of my major accomplishments has been in organizing a reference service, one easily accessible to researchers. Historical documents and family history research is one of the stronger areas for research in the OLC archives.

My family is from Potato Creek located east of Kyle, SD. When the Cheyenne were moved from Montana to Oklahoma in the 1870's, my ancestors were among the Cheyenne who fled to return home to the Pine Ridge Agency. My family later moved to Wanblee, SD.

## *Julie Lakota*

### Archivist

In the recent past, history was passed on by word of mouth as oral tradition was the method of keeping the past alive. In our future, when Lakota people begin to seek information about their ancestors, where could they go? One place many Lakota people go is the OLC Archives. The philosophy behind establishing the Archives was to set up a place where Lakota people could find materials relating to their history and culture. An Archival Resource Center within the community provides resources and gives the tribe more control over future research and studies by non-Indian historians. A tribal archives gathers, preserves, and makes accessible, information about the tribes past. This places resources in Lakota hands encouraging the interpretation of tribal history from the Lakota perspective.

I am the first generation and the second generation is my mother Elfreda Walking Bull/Huapapi. My mothers father is Ted Walking Bull of Wanblee and a member of the Sicangu (Rosebud) tribe. The third generation is my grandmother Agnes Between Lodges/High Horse. The fourth generation in my great-grandmother Esther Bald Eagle Bear who married Henry Between Lodges. The fifth generation is my great, great-grandmother Pretty Woman, who married Bald Eagle Bear. The sixth generation is my great, great, great-grandmother Hornet who married White Plume. These are the grandparents in my family on the maternal side. The photograph is of my third generation grandmother "Tahca Ska Win" and her english name is Agnes Between Lodges/High Horse.

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My parents are James L. Black Feather and Jessie "Yellow Boy" Black Feather. My grandparents on my mother's side are Grover "Janis" Yellow Boy and Lizzie "Long Wolf" Yellow Boy. My grandparents on my father's side are Washington "Jack" Black Feather and Julie " White Cow Bull" Black Feather.

I graduated from Cheyenne Eagle Butte High School, Eagle Butte, S.D. in 1967. Twenty years later I received an associate of arts degree in business management from Oglala Lakota College. Presently, I am pursuing a bachelor's degree with OLC.

I am currently employed by OLC as an Administrative Assistant to the President. I process and coordinate incoming and outgoing office correspondence; plan, organize and coordinate institutional meetings, events and trips required by the College President; and take minutes for the Board of Trustees. I also assist the President with personnel supervision, evaluation, organizational planning, budgeting and operations.

## *Martha "Black Feather" Shorting*

**Administrative Assistant**

I will forever remember my grandfather, Long Wolf, because his spirit continues to call to us to be brought home to Pine Ridge. You see, he was taken to England following the defeat of Crazy Horse and during the beginning of reservation life for our people. He died in 1892 and was buried by Colonel Buffalo Bill Cody in Brompton, England. As he knew he would not be able to travel back to South Dakota himself, he told his wife Wants and his daughter Lizzie Long Wolf, he wanted his remains brought back to his homeland. They promised to return his remains home.

Lizzie never forgot what her father asked her and instilled his wish into my mother Jessie Black Feather's heart. She shares his desire and has been the catalyst which pushes us, my sisters and brother, to bring him home. Long Wolf has many children but they lost the bonding which would have never been broken had Long Wolf been returned to his homeland.

It is said that he fought bravely along with his tribe before being subjected to reservation life. He was the senior male, a Chief, in the company that Colonel Bill Cody took on his Wild West Show. He was a true spiritual leader and very wise. I am proud to be the great granddaughter of Long Wolf.

Today, we continue the effort to bring Long Wolf's remains back to his home in the Wolf Creek Community.

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I am completing my eighth year as the Personnel/Placement Director at Oglala Lakota College. I reside in Porcupine, South Dakota with my husband, Ted Two Eagle and our five children, Teddy Jr., Monet, Melinda, Melanie, and Julie.

I was the youngest of four children, including: Orland Big Owl, the late Greta Big Owl, and Fern Mousseau, born to Evelyn Badger and Ernest Big Owl of Porcupine, SD.

My up-bringing was rich in Lakota tradition and values, where keeping ones family close at all times was the natural Lakota way. Knowing who I was, and where I came from made it easier for me to see where I wanted to go and what I wanted to do with my life. I have raised my children the same way I was raised: to be respectful to others, to be generous, and to promote and take pride in Lakota traditions. This last point is tremendously important because Lakotas' have so much to be proud of.

## *Rhonda Two Eagle*

### Personnel Director

Thomas Big Owl, my paternal grandfather is pictured here with his second wife, Helen Red Hawk aka Lays Bad and his niece Agnes Red Hawk. This picture was taken while Thomas was traveling throughout the United States and Europe with William F. Cody, known as "Buffalo Bill", in his Wild West Show. In fact, he went to Europe on three separate occasions with such shows.

When my grandfather was a child, the U.S. Government sent many Lakotas' to boarding schools quite far away. In fact, my grandfather was one of the many children who were sent to Haskell Indian Boarding School in Lawrence, Kansas. However, my grandfather and others like him had the sheer determination to hold fast to the Lakota culture and language, and today, the Lakota language and culture has been handed down through them, and is still here to be carried forward.

One of my great-grandfathers is Little Warrior, who fought in the Battle of the Little Bighorn in Montana. My maternal great-grandmother, Medicine Women, was survivor of the Wounded Knee Massacre, where the majority of Chief Big Foot's band of "Ghost Dancers" were killed. My maternal grandfather, Dave Badger, was a well known and respected Eyapaha. He gave Indian names (Lakol Caje) to numerous Lakota people through-out the Pine Ridge Reservation. His nephew and my uncle, the late Cornelius Kills Small, was trained by my grandfather to carry on this tradition. Cornelius was also a well known eyapaha through-out Indian country.



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# Accomplishments

In 1995, there were many outstanding accomplishments for Oglala Lakota College. One of the most important accomplishments was that a ten year effort to raise funds for a new library was finally realized. In May of 1995, Oglala Lakota College reached the goal of raising $700,000 in private donations for a new library, and thereby met the matching requirements for a $450,000 Pew Foundation grant. In September, a construction firm was retained to build the Woksape Tipi Learning Resource Center, and this project is scheduled for completion in the Fall of 1996.

Oglala Lakota College was also very successful in obtaining new grants. The most signicant of these grants was from the National Science Foundation, which awarded OLC $2.50 million a year for five years. The grant will help create a consortia of Lakota colleges in South Dakota to develop baccalauraete degrees in Environmental Science and Computer Science. The Department of Education's Strengthening Institutions program awarded OLC $350,000 a year for five years to upgrade student support systems. A grant was received from the Kellogg foundation that allows OLC and the University of South Dakota to collaborate on improving Indian nursing education. Two grants were received from FMHA and the State Voc-Ed/Perkins that will allow for the development of new programs in our applied science and vocation education department. The Kellogg Foundation has undertaken a major initiative to provide funding support to NativeAmerican higher education, and OLC has received a $30,000 planning grant.

In the area of accreditation, great news was received when the South Dakota Board of Nursing moved our A.A. degree in Nursing from interim accreditation to full accreditation. In addition, the South Dakota Board of Education provided re-accreditation for the Bachelor of Science degree in Elementary Education.

# OGLALA LAKOTA COLLEGE

## Combined statement of Revenues, Expenditures & Changes in Fund Balances
## ALL FUND TYPES
## For the Year Ended September 30, 1995

| | Unrestricted | Restricted | Total (Memo Only) |
|---|---|---|---|
| **REVENUES** | | | |
| Tuiton and Fees | $618,844.82 | $ | $618,844.82 |
| Sale of Merchandise | 181,629.76 | | 181,629.76 |
| Interest & Dividend Income | 6,636.78 | 118,096.81 | 124,733.59 |
| Other Income and Supplement | 1,423,372.06 | | 1,423,372.06 |
| Grant and Contract Revenue | 427,046.08 | 5,310,244.50 | 5,737,290.58 |
| Indirect Costs Supplement | 78,018.00 | 221,813.00 | 299,831.00 |
| Total Revenues | 2,735,547.50 | 5,650,154.31 | 8,385,701.81 |
| **EXPENDITURES** | | | |
| Personnel | 639,573.26 | 2,145,230.35 | 2,784,803.61 |
| Fringe Benefits | 120,718.26 | 373,963.00 | 494,681.26 |
| Travel | 44,492.07 | 144,979.23 | 189,471.30 |
| Capital Outlay | 129,208.79 | 50,669.82 | 179,878.61 |
| Supplies | 322,835.21 | 81,887.71 | 404,722.92 |
| Space Costs | 3,600.00 | | 3,600.00 |
| Consultant/Contract Services | 179,103.03 | 280,575.32 | 459,678.35 |
| Direct Mail | 405,757.83 | | 405,757.83 |
| Stipends | 19,099.76 | 696,836.57 | 715,936.33 |
| Student Awards | 18,110.00 | 1,061,459.92 | 1,079,569.92 |
| Scholarships | | 84,998.32 | 84,998.32 |
| Telephone & Utilities | 98,242.42 | 123,763.65 | 222,006.07 |
| Other | 502,105.27 | 169,691.43 | 671,796.70 |
| Indirect Costs | 26,611.00 | 246,933.00 | 273,544.00 |
| Total Expenditures | 2,509,456.90 | 5,460,988.32 | 7,970,445.22 |
| Revenues Over Expenditures Current Year Fund | 226,090.60 | 189,165.99 | 415,256.59 |
| Beginning Fund Balance | 786,508.05 | 1,803,612.02 | 2,590,120.07 |
| Ending Fund Balance | $1,012,598.65 | $1,992,778.01 | $3,005,376.66 |



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## Oglala Lakota College is:

~~~ Chartered by the Oglala Lakota Tribe
~~~ Accredited by North Central Association of Colleges & Schools
~~~ A founding member of American Indian Higher Education Consortium
~~~ A founding member of American Indian College Fund
~~~ A 501 (c) (3) tax exempt organization
~~~ A member of Association for Community Based Education

## Unique Aspects & Qualities:

~~~ It is decentralized
~~~ It is reservation based
~~~ It is Lakota culture based
~~~ It is student oriented
~~~ It is young and growing
~~~ It has shared governance & management
~~~ It provides for tribal leadership

### About the Back Cover:

The Oglala Lakota College, incorporating Lakota values and symbols in its efforts to maintain and strengthen Lakota culture, has adopted a symbol that could be called the Education Shield of the Oglala Division of the Teton Nation. The shield incorporates the traditional Lakota values and symbols with contemporary goals, objectives and philosophy of Oglala Lakota College.

The peripheral feathers represent the nine districts of the Pine Ridge Reservation. The four pipe feathers represent the sacred concept of the four winds and the four Lakota virtues of bravery, generosity, fortitude and wisdom. Finally, and certainly not the least, is the crossed sacred pipes in the center, used for healing and as an instrument of peace.

### Credits:

**Front Cover Photographs:**

Julie Lakota, Director
OLC Curriculum & Historic Resource Center
&
Smithsonian Institution Nat. Anthro. Archives

**Text:**

This was provided by the individuals (of self and ancestor) included in this 1995 Annual Report. Thank you for your contribution(s).

**Photos, Layout/Design:**

Charles Long Soldier, Manager
OLC Media/Publications
Office of Institutional Development/Research

**If you wish to obtain more information about Oglala Lakota College or if you wish to contribute to help our college students accomplish their dreams, please write to:**

**Oglala Lakota College - P.O. Box 490 - Kyle, South Dakota 57752**
**Ph.# (605) 455-2321 Fx# (605) 455-2787**



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1996 **OGLALA LAKOTA COLLEGE** 1997

### WASÚTON WI (A)

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| 29 | 30 | 31 | | | | |

### WÍOTEHIKA WI (J)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | | 1 | 2 | 3 | 4 |
| 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 29 | 30 | 31 | |

### CANNÁPÓPA WI (F)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | | | | | 1 |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | |

### ISTÁWICAYAZAN WI (M)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | | | | | 1 |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 | | | | | |

### WIHÁKAKTA CÉPAPI (A)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | | | |

### WÓJUPI WI (M)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | 31 |

### WÍPAZUKA WASTÉ WI (J)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | | | | | |

### CANPÁSAPA WI (J)

| S | M | T | W | T | F | S |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | 31 | | |



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